

To the right worshipfull master Ro. xxii

John Hales/his seruaunt Leonarde
Core wysheth long and prof-
perouse welfare.



After that the Images Graecike had by the aduise and
consent of his moste deare and prudente uncle my lord
prouostour, and other of his moste honourable counsaile,
vpon certayne iust considerations put all the preachers
within his graces dominions to silence for a space, I, how-
beit of al the vnmortuall, yet neuertheles one of þ number
that is by his Graecike licenced to declare the worde of
god to his people, thoughte it not mete for my parte to
let this tyme of silence to passe ouer onely in myne owne ppyuate studies, but
in the meane tyme to wyte some thinge that myghte be no lesse frutefull to the
readers, the was my tongue close to the hearers. For this purpose I chose vnto
me an autowr of veyerable antiquite named Marke the heremyte, who in
the Greke tongue had wyrtten two right veyeuall and godly treatyses, the
one of the laues of the spirite, and the other of them that shynke to be iustified
by their workes. But whyle I was on hande with this translation, Maister
John Wile a man of right good learninge and my deay frende brought vnto
me the paraphrase of Erasmus of Roterdame vpon sainte Pauls Epistle to
Titus, the whiche I had certayne peeces gone translated into englyshe, requi-
ring that I woulde peruse it againe, and amende suche fautes as were therein
erther by the printers neglygence or myng ouersyght. And so to place the texts
with the paraphrase, that it might easily be perceaued what parte of the para-
phrase is what parte of the Epistle is correspondet. And he shewed me also that
on the first tomes of volume of the same paraphrase vpon þ gospels and actes
of the Apostles was all readye printed, so was the printer now about to go on
hande with the seconde tome, that is to wyte the paraphrase vpon the Epistles
of sainte Pauls and the other Apostles. Wherfore wyllynge to helpe to the
furtheraunce of so godly an entente, and to byring in, at the leaste, my saythynge
into the treasure of the lord, I haue looked ouer againe my sayde translation,
and haue amended the places that wer faulty. And besyde I haue so annexed
the paraphrase to the texts, that the readers shall (I trust) easily attayne thereby
to the true vnderstandynge of sainte Pauls mynde. Whiche my labour I do
dedicate vnto your mastershipp, whome I knowe to loue gods worde syn-
cerely, and vnto whome I knowledge my selfe to be moste hyghlye
bounde of all men, as vnto the chefe and onely socourer of myne
olde age: humbly beseching you to accepte this lytle gifte as a
token of my faithfull haire: and I trust with goddes
helpe or it be long to sende vnto you other
monimentes of myne industrie, which
I trust shall be no lesse pleasynge
vnto you and no lesse pro-
fyttable to the readers.

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The Argument vpon the Epistle of S. Paule vnto Tytus. By Erasmus of Roterodame.



The apostle Paule had made his disciple Titus ouersene
of the christian congregacion in the noble Ile of Crete named
Candye, whome for the excellent graces that were
in him, Paul loued as tenderly as if he had bene his owne
naturall sonne. And at his departinge out of that countrey,
he made hym the head ouersene of the faithfull that were
there. Afterwarde he wrote this Epistle or letter vnto him
from a citie of Epirus called Nicopolis, lyinge on the sea
coaste in a clyffe named of the olde Cosmographers Titopolis, or the clyffe of Ti-
tium, at whiche tyme all thinges as it seemeth were quiet with the christians,
for here is no mencion made of any persecution. In this Epistle he putteth Ti-
tus in remembraunce to synthe and persue the thinges whiche he hymselfe
had begonne among the same men of Crete, and that in euery citty of the Ile
whiche as writers doe tell vs were an hundred, he shoulde excheye ouersens,
whiche we nowe call byshoppes and here they are of the Apostle named elders.
And for this cause Paule prescribeth vnto him the true forme of a Byshop as
shepherd of Christs flocke, furthermoe because false apostles were come
also into that partee, whiche went aboute to put thepse Jewes ceremonious
menne hiddes, Paule here geueth him a courage, strongly to confute and
releste them. After these thinges he sheweth what is the duty of euery person
and age, lyke as he dyd to Timothee adding this that no man ought to re-
siste prynces and magistrates, exceptinge their office and power, yea
though they were infidels, but rather to tolerate them patiently, that
they maye the sooner by such our modeltye be called to the following
of the gospel. Laste of all he wylleth Tytus to come to him as
his disciple but not afoze if he had sent Artemas or Tychicus
whiche were his disciples, vnto Crete to him: least per-
adventure the Cretians woulde els thinke them sel-
ues destitute of the consorte of an heade or
chief ouersene, whome we call
an Archby-
shope.

The paraphrase of Erasmus vpon fol. III.

the Epistle of S. Paule to Titus.

The first Chapter.

I shalbe the seruante of God and apostle of Iesu Christ, according to the faith of god- ben electe, and accordinge to the knowlege of the truth whiche is after godlynes in the hope of eternall lyfe, whiche god (that cannot lye) promysed afoze the worlde began: but hath opened his word at the tyme appoynted, thowme preaching, whiche is committed vnto me accordinge to the commaundement of god our sauour, to Titus his naturall sonne after the comyns saythe, Grace, mercy, and peace from god the father and from Iesu Christ our sauour.

The text.

I Paule my selfe & abdict seruante & obeyer, not of Moses lawe as I was once, but of God & father, & ambassadour of his sonne Iesus Christ: of the which my message & whole summe is, & such as god hath electe to attayne to euertlastynge saluacion thowme the gospel, then I should choyse, not to the obseruaciō of & lawe, or to put their confidence in workes, but vnto saythe, which onely openeth to al me & enterynge into euertlastynge saluaciō thowme & his beneficence of Iesus Christ. And my comission is to call them, not to saythe onely, but also to & knowlege of truth which among & the Iewes was ouer heaped with the inuencions of mans wysedom, & among & the Iewes it was hyddē & wrapped by in & shadowes of mysticall figures & ceremonies. I am charged I saye to call me to & knowlege of & truth, not & whiche the philosophers of this worlde do teache, disputinge on & causes of natural thinges, but to the knowlege of that truth which cōpendously sheweth in what thinges a right christian lyfe consisteth, & ende & reward: wherof is lyfe euertlastynge to folowe after this wyse lyfe that we leade here in the worlde: whiche euertlastynge lyfe, men ought with the moze truste to hope for, how great troubles soeuer they endure while they be here. First because he that promysed this euertlastynge lyfe, was not a mortall man, that myght bothe be deceyued him selfe, & also deceyue other, but it is god that doeth it. Who, as it cannot be chosē but he must needs abyde alwayes god, so can nothing surely proceede fro him but onely & mere truth. And againe bycause this & he promysed, he dyd not promys it by a chance, or but now of late, but afoze & the world was made, it was fully determined by & diuine & vniuersall decree of his mynde to do & which he now doeth. There is no newe thing that hath altered his purpose, but & thing which for secret causes onely knowne to his godhed he would haue to be couered & hyd hitherto, & would he haue to be opened to al & worlde at this tyme, & which he had afoze by his eternall wysedom appointed to & reueylng therof. Neither would he & there should be onely shewed to & the Iewes & shadowes darkened wth the mistes of figures, but his will is that & cleare truth should by & preaching of & gospel be declared to al me with- oute any difference of nation or language. This is & whole effecte of & doctrine of & gospel, & preaching wherof I haue not take vpon me of myne own brad, but it was comitted to me, & not comitted by men, but by our sauour god: who dyd not onely cal me to the occupieng of an apostles office, but besyde that he enuoy- ned it to me, and so charged me therewith, that it was not lawfull for me to refuse that whiche he so earnestly commaunded me to do. These wordes haue I spoken, that no man shoulde thinke myne auaritie, or els the auaritie of him whome I haue put in my stede, to be but of lychte estimation.

The paraphrase of Erasmus upon the Epistle

Therefore the same Paul being being in such a sort, do write this Epistle or letter to Titus my very naturall son, not by bodily generation, but by the seed of faith, which I have so shedde into him, and in the which he so well resemblith me, that I seeme to be reingred in him like as a father is in his owne naturall child. To him I wish the grace and peace from him, from whom all true goodnes dothe come, that is to witte from god the father and his sonne Iesu Christe the onely saviour of our saluacion. For in such speeches as grace and peace are, my desire is to haue my children made such.

The text.

¶ For this cause I write the to thee that thou shouldst enioyne the things that are necessarie, and shouldst rebaine others in euery cite, as I haue appointed the.

But to speake now to the my sonne Titus: With I do knowe right well the nature of this plande, & againe I do not doubt but that they had neede of a faithfull and diligent cure as ouerscear. I haue for that cause left the in Crete, as one representing myne owne persone, because that the busines of the gospell calleth me to other places, that such things as haue bene there begun to be corrected, thou as my deputy maye finish them. And because thou alone art not able to ouer looke so many cities as this Ile is replenished with, thou shalt ordeyne in euery cite an ouerscear or byshop, as I do by the which I went from thence. But beware that thou admette no man to so hygh an office without great discretion: for he must be a very prouid man to whom thou shalt betraue this charge, and not all onely of a knowne and testified honestie, but also he must be cleare from all suspicion of any maner of faulte what soeuer it be. Suche a byshop or ouerscear, to the intente that thou mayest the better and surer chuse out, I will set him forth by certayne signes, yea and in a maner paynte him to the.

The text.

¶ Let any be blameles the husbande of one wyfe, honeste without double dealing, not blammed of riot, neyther of dysobeyence.

If thou knowe any man of that name and bright linge, that no faulte can prauably be layed to him, yf he be content with one wyfe geuyng no token of vncleane lyeing, yf he haue children so instructe and brought up, that they shew them selues to be christians, not onely with their mouth, but also in their deades and innocencie of lyeing, that is to say, they haue none euill name of riotous and dissolute maners, as the commune sort of people haue, neither are they dysobedient to their parentes: such a man shalt thou mete to haue this charge committed to him: For he that shalt be counted worthy to occupie the towne of a byshop, must be so set wyde both from all vice and all suspicion of vice, that he maye be at all tymes ready to make answer not onely for his owne selfe but also for the honeste conuersation of all his whole familie. For the faultes of the children are wonte communely to be reproched to the fathers and mothers. Howe whatsoever hurteth the good name of a byshop, it turneth to the blunder of the gospel of Christ.

The text.

¶ For a byshop must be blameles, as I remember of gabines godhoine, not angry, not giuing to muche wyne, no fighte, not geuen to flythe lye, but a beere of holynesse, one of lowly goodnes, patient, sober, righteous, gently, temperate and such as cleueth vnto the true worde of doctrine, that he maye be able also to rebaine by wholesome teyng, and to trowe them that say against it.

It is necessarie therefore that he which in a maner standeth in goddes seade

and to whom the treasure of euangelicall doctrine is committed, not to be hurt, bred by, but to be faithfully bestowed abroad, be in all popures without blame, and far from the vices of them that moost commonly beate offices: that suche as be vnder him, maye be vnder him wylfuly, and withall their hartes. He must loke vpon nothinge but the soule healtly of the flocke that he hath charge of. He must studie to helpe them and reioyes that is amysse in them, and not to oppresse them, to teache them and not to compell them, to leade them and not violently to pull them, he must rather perswade then exorte, he must ouercome myght by benefytes & gentyltye, thā by lordshypes or superiourite comādemēt. Wherthat litleth his mynde to these thinges, must not be wilfull nor of hie looks, nor full of hasty language, whiche wyl cause men soner to withdraue theyr hartes from his doctrine, than to come to any amendment. He must also by all meanes auoyde the cryme of auarice and gapping after lucre, for that thinge is vile and pessilente euen in a laie officer, and muche more to be abhorred in a byshop whiche is a spirituall officer. For he that is infecte with couetyse, dothe nothing vprightly and as ought of equite to be done, but rather a byshop must be suche a one as wyl lybertyly bestowe his goodes in refreshyng of the needy, and in especiall straungers. Besyde it becometh a byshop to be more in loue with vertue and goodmen than with money. He must also be sobre, iust, and of an innocent and pure lyfe, godly in the obseruacion of the chistian faith, subiect to no euill affections, but steepe aboue all suche desyres wherewith the commune sort of men are led by and downe. But chieflly he must be a fast holdre of the wordes of the gospell, wherein he is bounde to be well instructe, that he maye be able to teache them that be ignorant, what appertayneth to the saluation of their soules, and that he maye with holysome doctrine exhorter and call to remembrance suche as be slow, and synally reprove them that speake against the truethe.

¶ For there are many whorshipe and talkers of hymnes, and byfrautes of mynnes, especially they that are of the circumcision, whose mouthes must be stoppes, whiche peruers whole houses, teachinge thinges whiche they ought not bycause of fylthy lucre.

The xxvi.

I doe not warne the of these thinges without a cause, for there be many wyward parsones, hyables and deceyuers of mennes myndes. These not giuing en care to the teaching of the gospel, brynge in, to steade of it, dayne and hyprocrite fables of the Jewes, wherby they maye get them a name of learning among the people, and also gaynes. By these fables they begyle the myndes of some simple folke, and vnder the coloure of the gospell, they creepe into þ hartes of their hearers: insomuche that many tymes they corrupte not one or two, but they ouerturne whole householdes and kynnedes, teaching shamefull thinges and far square from the veritie of the gospell. Yet do they neuertheles abuse the tytle of the gospell to the lucre whiche they do vilagnously daylye hunt after. Wherfore see that thou rebuke them sharply and stoppe their mouthes. For and there be some of the gentiles that be combyed with this enomyte, but chieflly thou shalt fynde them to be of this malycious secte whiche be Jewes conuered to Christ, but not sincerely. For they so professe the gospell that they mingle Moses lawe therewith and wyl not cleane forsaake these Jewys superstition.

¶ One of them schues (euen a prophet of their owne) sayeth the Cretyans are alwayes fayne, full of grace, & of helpe. This witness is true: wherfore rebuke thou them sharply, that they maye be sounde in the faith, not falsynge theyr to Jewes fables and comādemēt of men that turne alwaye the trueth.

The xxvii.

The paraphrase of Erasmus vpon the Epistle

them that are despoiled and vnbekwage, is nothinge pure, but euen the mynde and conscience of them is despoiled.

Further is it any mercie to haue suche men sounde in Certe, that trade their helthes with vaine wordes and naughtie wayes, sithen many yeares agoone a poete called Epimenides whiche was a Cretian hon selfe dyd speake these wordes of his owne countrymen. When of Certe be alwayes liars, cypri bendes, and slowe helthes. This wprasse is so true, that it myght be taken for a worde of goddes owne mouth. Be not they naturall heares which seare not to darken the most cleare lycht of the trueth of the gospel with their fables. Be not they hony full beastes whiche in euery place blowe their venome on simple persones, and be not warts of them. Be not they slowe helthes whiche had leauer by false doctrine to lye in vdiences and rankly, then for the defence of the gospel, to suffer hunger and be many tymes vngodly handled as I am. And herfore rebuke such naughtie packes earnestly, that they may once more growe good, and leuyng the trust that they haue in the ceremonies of the olde lawe, they maye geue them selves wholly to the trueth of the gospel: and that they geue not them selves to such lewde tales of the Jewes throughe the whiche the commaundementes of Christ be let go, and constitutions of men brought in, in the steade of them. As the obseruacions of newe Spences, the keepinges of the sabbothe, circumcicion, wallwynges, chaunge of meates, dyuersite of clothing, to beware that they touche not certayne thynges, and of the house to be seuen dayes vncleane, with many other lyke to these. Whiche god for a tyme commaunded to be kepte of the Jewes, partlye that that nacion beyng rebellious and vnsuayle to be ordered, might be holden and kepte vnder by the multitude of preceptes: partlye that those thynges shoulde be as shadowes of true thynges to come. But they are nowe of none effecte at al, inasmuch that yf any man wyl contrarie to kepe them still after the maner of the Jewes, nothing can turne them more aways from the veritie of the gospel. For there is no nacion that more stubbornely dothe rebell againste the gospel than the Jewes do, which can in no wyse leue these vayne thynges. This meane saue they is vncleane, cate it not. This bodye is vncleane, touche it not. Thus speake they, but alwaye with these dyfferences, either of meates or clothinges, among them that be true Christians, to who beyng cleane all thynges be cleane. Further ought they to thinke any thyng that god hath made to the vse of man to be holier or vnholier one than an other, whether it be meate, clothinge, or any suche lyke thyng. And as to them the true christians nothing is vncleane, so to the Jewes whose myndes are fylthie nothinge is pure and cleane not so muche as those that the lawe pryncipallye to them for cleane. For seynge they haue not trust in him who after the opening of the gospel would not haue these thynges to be obserued after the fleshy and lyterall sense, but to be referred to the workes of the soule, what thyng can be pure to them, whose myndes are infected with myshelue, and their lyfe despoiled with inordinate wastie, ambition, couetyse and other vices.

The text. They confesse that they knowe god, but with the heade they deceyve him saying that they are abominable and vncircumcised and vnapt to receyve gods worke.

They vpholde the lawe with toyle and payle, and yet they wote not what the lawe meaneth. They haue their purpouse circumcised, but the mynde within is vncircumcised. They go into the temple with handes and feete washed, but the soule and conscience is vnwashed. They kepe their sabbothe holy fro bodily workes,

woykes, but in þe meane tyme they haue their breaste inquyeted with hatredt anger, and other infections of the soule. They feare to be contaminate yf they eate eyther porke or pigge, but they thinke themselves cleane when they with grey eares heare soule communtacion, and backbyting of other. They thinke their felles besyled, yf they touche caren, but yet they abhorre not to touche an hooze, or a thing that is stolen. They thinke it a foule synne, yf they vse any garment of loun and wolen mingled together, but they stande not amysse in their owne conceite when they haue theyr breast ouercouered with so many soule wyces. It es a grent shame therfoze to them to boast them selues that they alone knowe god, leping that they deuy him in thei dedes more thā any other. Wd they not deny him when they are so spotted with the sylthyness of the soule, that vnto mooste men they are abominable, yea and for their vnablese vtractable. And synally when in all the deades of true faythe wherby we shoulde cause god to be mercifull to vs, they be faare woyse than all other men be.

The seconde Chapter.

¶ But speake thou the thynges whiche become wholsome learning. That the eldres men be sober, sage, mysered, fownde in the faith, in loue, in patience. The terte

But let them go with their fables, let the naughtenes of these men moue the nothing at all but that thou remembre thy dutie, and that thou speake thole thynges that be in brye deade mete for the language of the gospel, that is to saye, þe whiche maye make vs commendable befoze god for our vutur mynbes & manners, & declare that we be þe dyssiples of Christ. Here þe wilt aske me what thynges that be þe I would haue the so to speake and to instructe other in them. Thou shalt warne the eldres of the people þe they be sobre, watchfull, & dysgent to all goodly woyses. And that they ouercome the busynnes of their age, with þe couragiousnes of faith. Besyde þe they be graue, not playing the fooler lyke yonge men in their olde age, but that they vse sage maners that the yowthe maye haue them in reuerence and awe. Teache them to moderate them selves that they be not wayward and loone angry as the comune sorte of olde men is, but greatly commended not onely for the integritie of their faith, but besyde for their charitable deades, and patience in sufferynge of all aduersities, in especiall such as happen to them for the gospel of Christ.

¶ The eldres women lyke wyse, that they be in suche payment as becometh theyre, not beinge false accusace, not geuen to vsuabe wyne, but that they teache doneth thynges to make the yonge women sobre mynbes, to loue their husbendes, to loue their children, to be mysered, chaste, housewysely, good, obedynt to their husbendes, that the word of god be not euyl spoken of. Yonge men lyke wyse exhorte that they be sobre mynbes. The iiii.

On the same maner thou shalt warne olde women that they go apparayled after suche maner as becometh them that wyse named christian persones, they must not synde fautes with the luyng of other, whiche faulte is peculiate to this sex and age. They must not be geuen to ouermuche drynkynge of wyne. How be it the vse of wyne must not be deuied to age, so þe it be moderate. They must teache maydens and yonge women suche thynges as be honest, no wyeris, nyether euyl fashions, and so instructe them that they be wyse and loue theyr husbendes and childre, that they be sobre and chaste, and keepers of their house and playe the good housewyfes. For this is the best praple þe can be in women, to be known to be subiecte and obedynt to their husbendes, that the name of God, whose religion they professe, be not daunteded thowowe their lewde maners.

The paraphrase of Erasmus vpon the Epistle

ners. For sithen we let the wyues of heathen men to behaue them selves righte womanly in suche paymes belonging to womanhed, what shall the dishonest say when they see our christen women worke in this behalfe: the these women are, saying it becometh them in al good maners to excell other. Now what thing olde women must by thyn instruction teache yong maydens and yong wyfes, that same shalce thou thy selfe teache yong men: exhortynge them to be sebye and of moderate affections, that the heate of yowthe ouerthrowe them not leadinge into vice.

The text.

¶ In all thinges shewe thy selfe an example of good mores in thy doctrine with honesty, grauitie, and with þe wylfullest word which cannot be rebuked: yet be whiche withstandeth maye be a shame to haue no euill thinge to saye of you.

And that thou mayest the more effectuously perswade these thinges, stille of all be thou thy selfe an example vnto them of honest doynge, in al that is the durie of a true christian man to do. For no man doeth sooner perswade men to folow his doctrine, then he that doeth the same that he byddeth other men to do. Thou shalt therefore so teache the yowthe, that together with thy doctrine thou shewe thy selfe a lyuely example of a pure and vpright lyfe, corrupte with no maner of vice at al. And that thou kepe suche grauitie that they haue theyr teacher in reuerence, and be afearde to offende him. See therefore that thou moderate all thy lyfe and also thy wordes, that there maye nothinge be founde in the that maye be contemned, that not onely they whiche be vnder thy loze maye obey the, but also they whiche afore were against the gospell, maye be ashamed of their euill saying, when they shall see all thinges in the so without blame, that euen they that lye in waye for the and like all the meanes they can to get some occasion to saye somewhat against the, can fynde nothing at all to bypunge their euill to passe, neither in the nor in thyne.

The text.

¶ Whiche seruantes to be obedient vnto their olde masters, and to please them in all thinges, not answeringe againe, neyther to be prykers, but þe they shewe all good faithfulness, that they maye see worship to the doctrine of god our sauour in all thinges.

¶ These seruantes that they be obedient to their masters and seruicable in al thinges: sith they maye see the same the profession of þe christian faith, to be made worse than they were afore, and so by them the naughtynesse of euill passions shalbe reproched in þe gospell. Let them not therefore be full of answers against their masters and euill wylleb to do their commandements, neither must they be prykers, as the commune loze of both thynges seruantes be: that as they professe the saythe of Christe, yf wherby they declare them selves in all seruice to be done to their masters to be diligent and true, yea thoughte they masters do but lytle deserue it of them. See that the same their honeste behauioure, they commend and let forthe the doctrine of our sauour god, and that by them no men maye be bylded to the folowynge thereof, when they see suche as knowledg them selves to be christians to be more gentle and amiable then other, in all their conuersacion.

The text.

¶ For the grace of god that byngereth saluation vnto all men hath appered and teacheth vs that we shoulde deny vngodlynes and worldly lusts, and that we shoulde liue sobriety, and righteously, and godlye in this present world, lookinge for that blessed hope and happy praynge of the gloire of the great god and of oure sauour Iesu Christe, whiche gaue him selfe for vs to redeeme vs from all vngodlynes, and so purge vs a pryncipal people vnto him selfe, fervently geuen vnto good mores.

For in this the same the gospell hath shewed the bountefulnes and exceeding great mercy of god our sauour, whiche was afore vnknowen. And it hath not

Wrote

Opened only to the Jewes, but equally to all men, not that none being deliue-
 red from the burden of Moses lawe, we shoulde lyue after our owne will, but
 we be taught, that after that by baptisme the faultes of our lyfe afore passed
 be forgiven vs, and that we carynge to abyde in Christs doctrine, haue ones
 renounced and geuen vp wicked religion and worshyping of images, and al
 worldly desires, we shoulde so lyue hereafter in this worlde, that it may appere
 manifestly that we be truly new borne againe in Christ and made altogether
 other men than we were afore. And where as we tofore were the seruantes of wa-
 kednes, synne, and fylthy concupiscence, we must from hence forth kepe such
 moderation that we be in no wyse oppressed with the desyres of worldly thi-
 ngs. Let vs so oblerue the iustyce of iuryng, that we be good to every man as
 much as lyeth in vs, and that we hurt no man, that we maye nowe with a pure
 conscience geue that honour and worshyp to god, that we gaue afore to deuyls.
 And though we peraduenture be punished with pouertie, infamie, reuylnges,
 emprisonement, tormyntes and by such other euils, yet let vs not thinke of our
 faith and godly iuryng is become and vnfayrefull, nether let vs hunt after
 rewardes of this worlde, whiche in comparison of thinges to come, be neyther
 greate nor of any continuance, but let vs take for that greater reward of euer-
 lasting lyfe which shall then chaunce, when after the ende of this worlde, in the
 whiche the members of Christ be vexed with many afflictions and ignomies,
 god the father shall open his glorie and magnificence in them that be his true
 worshypers, all their miseries being cleane expulsed. At the whiche tyme he
 shall not appere humble but glorious, a terrible to the wicked. And together
 with his father shall appere in the same glorie, our lord & sauour Iesus Christ,
 geuing vnto his members his glorie of immortallitie, in which be no synne.
 he because no man should mistruste his promise, for this intente willingly and
 willingly came downe to dye amonge vs, and gaue him self wholly vnto vs, &
 being himselfe without any spot of synne he redeemed vs with the price of his
 blode from the tyrannye of the deuyll, to whome we were thowgh our synfulnes
 made bonds, & so shewyng our olde iniquities, he would make vnto him a newe
 peculiar people, which after his owne example should centinne his euils of this
 world, & treade downe his cruelties & gifts of it vnder their feet, & thowgh the
 woordes of saythe geue them the continuance of euerlasting glorie, which the
 same our redeemer both promise to al that do sincerely kepe his most holy worde.
 of these thinges speake and exhort, and rebuke with all seruitude of commandyng.
 so that no man deny the.

The xxiii.

These thinges, my Titus, whiche be a great deale wyde from the fables of
 the Jewes, speake them openly. Exhorte men to the folowing of them, and such
 as decline and fall againe a syde, reprove them with most great auctorite, that
 whome doctrine dothe not perswade, whome faire exhortation dothe not moue,
 them a sharpe and earnest reprehension maye kepe in. For there be some faultes
 that must be healed by severitye. Here therefore shewe forth the grauitie & aucto-
 rite of a Byshop, and so behaue thy selfe, that no man maye haue a iuste cause
 to despise the. Wysoaune and hye countenance must nat be in the, but yet as
 often as neede requirith, thou must shewe thy selfe to be of auctorite.

The thirde chapter.

Warn them that they subiecte the seruants to rule & power, that they obey the officers
 that they be ready to euery good worke, that they speake euill of no man, that they be no
 fightens but gentle, shewing all menience vnto all men.

The xxiiii.

As I would that al seruantes shoulde be to their Masters, yea though they
 be vnfaythful: euen such I would haue churche men to be by the monition

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their painces, & vnto them, & are magistrates vnder them, though suche rulers vnder whō they be, are the selfe vnderliued. For this must in any wyse be taken hede vnto, & no mā may by our maners take occasiō to aduenate him selfe fro the gospel. But it would so come to passe, if they which be head rulers shoulde perceiue & see by reason of & professiō & we haue takē, yet & moze iudiciouse and fierse, & les obeyēt to their cōmādmēts. For they would by a by lay & thing to & faulte of & gospel, & so moze withdraue their mynbes frō & professiō therof. Against them therfore & beleue in Christ, & they be neuer & moze for al & fre from the lawes of painces & other magistrates, but they must & rather, because they be christiāns, be obeyēt, & gladly do as they be cōmāded. And to be ready & prompt to euer good worke, & me may se them do & which is honest willingly, & not constrained for feare of punishment. If & gouernours do cōmāde & which is righte, it is great iniquitie & a very euil ensample to disobey him & is the best ouer al & other. But if they cōmāde a rule otherwispe then righte is, if they oppresse their subiectes ouer hardly, if they cal to sege vpon them, yet softenes and sufferance is moze comely for no man, thē it is for them that be the folowers of Christ. Whatsoeuer they cōmāde & is not against & very true religiō of god, we must therein gladly obey. They wil peraduenture take awaye our goodes, what then for them groweth vs a greater treasoure of vertuous lyuing. They wil banyshe vs out of & cōntrey. It maketh no mater, for Christ is euer where ready to cosouer his seruantes. Here peraduenture some mā wil say, what if our painces be heathen men & worshippers of idolles, cōmāde to open vices, & enuies to Christs faith? They & be suche, be such to their owne harme, & reprobitye. It is not our parte to cōdemne them. But if we can, to amende them. And better they maye be induced to amēdment, by obeyēce, sufferance & examplis of good lyuing, thā by rebellō & opprobrious wordes. Let vs leaue thē to their iudge, & let vs remembre what is sendy for vs. Christ did praye for them & reuiled him, so far wylde was it & he would geue chcke for chcke. Nowe is it thā conuenient & his disciples (for al christiāns be & disciples of Christ) shoulde be crueliouse against any mā, as louers of stryfe & debater. Nay, they ought rather after & example of him (whose name they profess) to be gentle, shewing all myshences, not onely vnto honeste men & such as do wel deserue it, but also vnto euer mā. To good me because they deserue it, to euil me that they may amende, against & they haue not thorough our impatience & worse opinion of our belefe, and whā we geue them full occasiō to be moued with vs. Christian charites suffereth all thinges, and in all thinges it hath good hope.

the text.

¶ For we our selues also were samyng folowes by subchise, beruies, stryng stryfe iudges and voluptuouse, lyuing in maliciouse & enuie, full of hate, bating one another.

And whā we se any suche & be out of & waye, we must moze pitie them thā abhorre them. Which we shal & soner do if we call to remēbrānce & we were samyng such as they be now. Let vs not refuse thē because they be euil lyuers and wycked me, but let vs helpe & brek & we can, & they cease to be as they be, & begyn to be lyke vs. Who called vs frō our blyndenes? Was it not & fre clemēcie and great mercifulnes of god? The same may also chaūge them, whā it shal be his pleasure. And howbeit & we which of Iherus embraced & gospel & became christiāns, yet we are afore our cōuersiō subiecte to a-ther greuous vices, being fooles, inobediēt, erring frō & truth, geue to diuersie appetites & lusts, full of enuie, full of malice, grudging one at an other, hating one another. To those so great euils we were subiecte euen vnder Moyses lawe.

But after that the kinde of our lawe had so manie be appoynted, not by the beate of righteounes which we brought, but according to his mercy be loue us by the fountayne of the newe bythe, a reuening of the holy good which be the beate: he abounantly, throw Iesus Christ our lawe out, that we iustified by his grace, should be made happy according to the hope of eternall lyfe.

But that now for soles and dull-headed, we be made sobe and wise, that for rebelles we are made tractable, that for men stryng out of the way, we are made knoware of the truth, that for the festinated of lustes and voluptuousnes we be made glad keepers of righteounes, that for malicious we be made symple and counteouse, that for enuouse men, we be made glad to do good to all men, that for haters we be made well wylers euen to the that hate vs, thys haue we neither by good lawe, nor yet by our owne merites, but by the free goodnes of God, by the which he couette that all men, yf it be possible, escape with vs in one commune saluation, and that the beate of the gospel may shine and geue lycht to all men as it hath geuen lycht to vs. For afore, we were as red lyke blinde men in darkenes, as the vbeluers do still. But now after that it is made open thow the gospel, howe greates the goodnes and charite of God the father (which is autor of our saluation) is to al men, now after that the darkenes of our former lyfe is put away, we haue obteyned true lyfe & saluation: not by the obseruation of the lawe, which had a certayne righteounes in it, but yet of small efficacie to geue euerslastyng lyfe, but we haue obtained it thow the mere merite of the Godhead. For by the holy fonte of baptism, we be newe borne agayne and grafted into Christ the sonne of the euerslastyng father, and beynge reuewed by his spirite, we haue ceased to be carnall and haue begon to be spirituall. Therefore what so euer we be, we are altogether bounde to God for it, which into vs nothing deservyng it hath shed abounantly his spirite, which the lawe coude not geue. And he hath shed this his holy spirite into vs by Iesus Christ, by whom it hath pleased him most liberally to geue vs all thynges, that we beynge purged by his benefite from oure olde synnes, should expenoure our selues by good workes to be made apte to receiue the inheritaunce of the lyfe that endureth for euer, of the which the doctrine of the gospel doeth put vs in a sure hope. Hence that we therefore were once miserable, and beynge now thow the onely mercy of the Lorde, deliuered from synne we hope for the crowne of euerslastyng lyfe with Christ, we must haue pitie vpon other, & go shoute by al meanes, & God may also haue mercy on the.

This is a true saying. O these thynges I wyl that thou certifie, that they which beleue in God, myght be diligent to go forth in good workes. For these thynges are good and profitable vnto men.

The text.

Let a christian Bishop in the Reade of Jewells fables, tel these thynges to the people, for they are certayne and not to be doubted of. There remaineth no thyng more for vs to do, but that in all our conuersation we hence forth we lye our selues not brennbful of the great benefite & we haue receyued of God but that we lye in all thynges according to his godly pleasure, or els the professio of christiandome & of the gospel wil nothing aduaile vs. Wherefore I wil that thou a lye al me of these thynges, which greatly petyne vnto our purpose, & confirme the therinto, & they which haue once belimed in God, & by his free mercifullnes they haue bene redeemed from their synnes, and that he wil geue the crowne of immortallite to all them which by vertuose and godly luyngs do sturpe to lorde Iesu Christ as there as they are able, maye receiue suche a lyfe, as maye seme me withoute of so greates refection and so be promysed.

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Prove they shall declare them selves to be true christians, yf they cutte not the Ethnykes and the Jewes, nor save any by them, but yf they be beneficial to all men, and by the affection that they have to pitye the people to helpe all men. For these thynges shall not onelye ornate and commend the professyon of the gospell, as thynges of them selves honeste, but besyde that very profitable to thynges other to Christe, and to helpe other whiche be oppressed with any calamitie. The chiefe purpose of christianitie is to do good to all men, and by benefites even the very worste beastes are overcome and made tame. Thou shalt therefore on such wise speak and praye of these thynges, and not as one that is in any doubt of them, as some be whiche mounyng many questions seeme to have but a faine beleve. But teach thou with greates confidence of countenance and with greates stedfastnes of wayes, that every man maye right well perceyve, that thou arte thyselfe perswaded in that whiche thou doest laboure to perswade to other. Out of these thynges cometh a small fruite of true religion.

The text.

For the questions, and genealogies, and handling, the same sayings about the same, as for the copy are unnecessary and superfluous.

But folyshe and uncomyng questions, and entangled genealogies, and contentious disputations: rather warre upon Moses lawe, whiche some followinge the trade of the Jewes do styre by to gette them a name thereby and vantage, cast them away as superfluous and unprofitable to the lyfe that is after the gospell. For what dooth it hurt good lyvinge of I knowe not why Moses graue can no where be founde: And whether it be as the Jewes do say lest he should be raysed up agayne by enchanters: Or yf I knowe not howe many peates Jerusalem lyurde: Or of what age Sathan was, when he begate Roboam: And why Moses did forbyd to cate the flesh of swine: And why the Jewes do suppose, that the blood of a doctell must with so great diligence be purged: And many other more folyshe than these. In the exposition wherof, what profiteth him to say that halseth to the reward of a true christian lyfe: These thynges must rather be cutte awaye than declared, and they which professe them as excellent thynges, oughte more to be reprovde and sharpe rebuked than to be overcome with disputacion.

The text.

It men that in an array of fectes, after the first and the seconde admonition amon knowyng, that he (that is such) is provoked and spurned even himself by him self.

If they whiche maintaine suche superstitions as have before bene mentioned, erre by symplemes, when they be warned thereof they will amende. But yf they do it of a purposed malice, eyther to get them a name, or for lucre, or for some other lythy cause, than will they be ready to defende even those thynges whiche they knowe to be false. These men when thou hast once or twice rebuked them, yf they amende not, then avoyde them as sedicious and incurable persones, lest they do more harme when they be provoked, than they woulde doe yf they were let alone as men not regarded. Yea and lest it maye come to a worse inconvenience that they whiche cannot be brought into a better wyse, drawe him that goeth about to instruct them into the same error that they be in. For what availeth it to geve any oftenance them the medicine of correctiō yf there be no hope of cures. An error commyng of the frailties of man, is remedied by one of two wayes, but perversitie is incurable and made worse by putting to of remedies. Therefore he that being once rebuked rebuketh nevertheles stille in his opiniō, let him alone as hee soweth wynde, as a man quite overturned and passe all remedy.

Apyet hah

Perthert hast thou any meade to labour in the condemnation of him, when he
is condemned by his owne iudgement. If he perthert, he is lost and cast away
by his owne fault. For he cannot scape this excuse for him: I was deceived
and went out of the way through ignorance, no man warned me of myne
errour. This excuse is but vayne. For what shal one doe as a sicke man that will
take no medicine: peraduenture if he were contented and not passed on, he
woulde wepe himself. If he will not, yet the fewer relaps he into him, the fewer
shall the contagion of his madnes infecte.

When I shall send Artemas unto the, as Titichius, he diligente to come to me unto
Nicomede: For I have determined there to winter. Wping times the lawear, & spole
too on theyr iorney diligently, that nothing be lacking unto them. And let ouer all
beare to spend in good works, as fast as they may requyre, that they be not vncertaine
that. All that are with me, salute the. Write them that loue us in the faith. Grace be with
you all. Amen.

Tit. lxxvi.

I woulde fayne haue the with me a fewe daies, but I woulde not it should
be to the damage of the christian congregations in Crete which haue bene but
late conuerred to the faith: and therefore they haue the more neede of a diligente
overseer, whiche maye buyde vpon the foundation nowe all ready layed. For
therefore that thou wite with me at Nicopole. But come not afore I send Ar-
temas or Titichius to thee, to be there for thee in my stead, lest thy departing
should leaue Crete destitute, and as it were an Orpheline. Thou shalt not
need to feare that I will in the meane tyme go any where els, and so thou to
lese thy labour. For I am purposed all this nexte winter to be at Nicopole
whiche is a citie of Crete. Whan Zenas sometime a doctor of Moses law, but
nowe a noble preacher of the gospell, and Apollos whiche is a man greatly
approued in the doctrine of Christ, will departe from the, bring them forth-
ward with all the humane that maye be, and see that they lacke nothing that
shalbe necessary for their iourney. If these offices of humantie be exhibited
of the Church, that they doo for good maners sake byng their fende on
ward on his iourney, and geue him at his departing sufficiently bothe of by-
racles and other thyngs necessary for him in his way: I thinke it very right
that our men also whiche professe Christ, do learne to be suche gentle fashi-
ons, and to geue due thanks to them that do deserue it. Not that they shuld
make them riche with grate gyftes, but to geue them suche thinges as be ne-
cessary for their liuing, whan neede shall requyre. For seing that they whiche
do not knowe Christ, be yet taught of nature, to geue them thanks whiche
haue done for them, trulie it is very vnsensely, that christian men shoulde be ba-
tard and vnfruitful to them, of whom they haue receiued any good turne. As
many as be here with me commend them vnto the. Do thou agayne commende
me to as many there as loue me, not with worldly affection, but with Evan-
gelisticall and christian loue, whiche the common profession of faith doth en-
gender in vs. The free beneficence of Goddes mercy be with you all for e-
uer. Amen.

Thus endeth the paraphrase vpon the Epistle
of S. Paule to Titus.

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